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WOMAN'S RIGHTS
AND
WOMAN'S WRONGS

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"If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear—do it, not for insolence, but *seriously* and grandly—as a man who wore a soul of his own in his bosom, and did not wait until it was breathed into him by the breath of fashion. Let men call you mean, if you know that you are just—hypocritical, if you are honestly religious—pusillanimous, if you feel that you are firm; resistance soon converts unprincipled wit into sincere respect, and no after-time can tear from you those feelings which every man carries within him, who has made a noble and successful exertion in a virtuous cause."

SIDNEY SMITH.

THE AUTHOR'S FORMER WORK.

OPINIONS OF THE PRESS.

"The book is invaluable as a summary of facts, and is written in a manner so simple and earnest that it cannot fail to interest, while it instructs. Painful and repulsive as the subject of the volume confessedly is, it is treated with a delicacy and propriety which must commend the book even to the most sensitive mind. We trust that it will have an extensive circulation."—*The Bradford Review*, Oct., 1859.

"This book commences by a survey of the vicious classes of Women, then inquires by what ranks of society they are mainly encouraged, thence traces some of the evils to their origin, and that very sensibly. This is an EARNEST EFFORT to solve the social problem, and proves that the Author had *thought* as well as *felt* before he wrote."—*Athenæum*, Nov., 1859.

"This is emphatically an extraordinary book. Its Author's intention is to lay bare the terrible condition of tens of thousands of women, in order that a remedy may be applied to remove a social 'plague spot,' which it is harrowing to the feelings to contem-

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WOMAN'S RIGHTS

AND

WOMAN'S WRONGS.

A DYING LEGACY.

BY

LE PLUS BAS.

LONDON:
H. J. TRESIDDER, 17, AVE MARIA LANE.

1865.

"If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear—do it, not for insolence, but *seriously* and grandly—as a man who wore a soul of his own in his bosom, and did not wait until it was breathed into him by the breath of fashion. Let men call you mean, if you know that you are just—hypocritical, if you are honestly religious—pusillanimous, if you feel that you are firm; resistance soon converts unprincipled wit into sincere respect, and no after-time can tear from you those feelings which every man carries within him, who has made a noble and successful exertion in a virtuous cause."

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plate. Its revelations are frequently revolting, and its descriptions of the woes of a large portion of British womanhood are truly heart-rending. Social reformers should read the Work."—*The British Messenger*, Jan., 1860.

"We are thankful for the present opportune work, as supplying information, and stimulating to thought and inquiry, upon a most distressing question,—How can a wound be cured unless it is first thoroughly probed—the seat and extent of corruption known, and proper remedies applied? The more painful the subject is, even harrowing to all our best feelings, the more imperative it is that it should be examined in all its bearings, and this the Author does in a very systematic and determined manner. Some very harrowing truths and facts are brought before the mind, which, we trust, may receive the attention of our Clergy, of our Legislators, and, not least, the Ladies of our land."—*The Bath Express*, Nov., 1859.

TO THE

HONORABLE MRS. C. D * * * * S.

HONOURED MADAM,

Could the best efforts of learning, combined with elegance, on any moral subject (especially this now presented to your notice), receive the patronage of your approbation, such a sanction would compensate for years of toil and hours of solicitude beneath the midnight lamp, while the writer would hail with delight the cheering encouragement of your approval.

How much more will the author of this imperfect sketch of "Woman's Wrongs," rejoice to know that even this effort to ameliorate the moral and social condition of women will not be deemed unworthy your commendation.

Not that the author expects unqualified agreement with all his theories and arguments; after having spent many anxious years, many late hours, and devoted his best energies to the subject, he is not unconscious of his inability to portray the wrongs, or suggest remedies for renovating our social condition.

He wishes not to attempt adulation or sully these pages by fulsome flattery; but your noble example, your unwearied devotion, and your unostentatious

labours for the well-being of woman, has endeared you to the hearts of thousands.

While possessing a name honoured by descent, rank, and education, above all by the exhibition of every grace which adorns the female character, deservedly admired and beloved by a large circle of attached and devoted friends, a pattern of Christian piety and concealed benevolence, and an example to all that desire to emulate the nearest approach to every moral virtue—this little work is dedicated, that it may accomplish the writer's most ardent and only desire, the good of women, and that your valuable life may long be spared in the enjoyment of health and unalloyed happiness, is the sincere prayer of,

Honoured Madam,

Your very obedient and faithful servant,

LE PLUS BAS.

INTRODUCTION.

COULD it be possible to reveal the hidden woes endured by thousands of respectable females, whose ban is silence, and prospects ISOLATION—the world perceives not their pent up sorrows. Tell me not of woman's independence,—she should indeed be independent, and raised above the bitter, bitter griefs and anxieties now doomed to endure: the long ages of man's neglect and oppression has perverted the laws of nature, and left her to long for a companionship which society now denies. An unknown author says—

"E'en nature's beauty, its eternal rest,
Its certain springs, that cheat not hoping hearts,
But bring fresh welcome each successive hour—
All this *contents us not*—we must have more!
We *must* have *human love*—the changeful hopes,
The deep despair of passion, we must have,
Or nature yet seems barren to our eyes;
All that seems fullest of delight, is blank
To one who roams with uncompanion'd steps.

'O thou from whose creative hand man sprung,
Make what is given sufficient to our hearts,'
Teach us contentedly to live, and deem
Inventive power to skim the liquid wave,
To track the course of the eternal stars,
And earth's permitted melodies—enough!
In vain! the prayer is vain! that thirst returns—
That first deep quenchless thirst—COMPANIONSHIP,
'Which smote sad Adam in his garden bower,'
And rages still in thousand bosoms pure—
Her hope implanted by the God of love."

WOMAN'S RIGHTS

AND

WOMAN'S WRONGS.

I. OUR NATIONAL IMPOLICY.

THE object of the following pages is to induce honorable affiances and marriage among the upper — and, indeed, all classes. With all deference to so exalted a personage (our beloved queen), it is well known, and universally commended, that Her Majesty sought out for her daughters and son, most suitable partners, which selection is every parent's duty, and in accordance with the laws of nature, which are the laws of God. As my former work on this subject was presented to Her Majesty, which was graciously received, and most courteously acknowledged, it seemed at least to be in accordance with the royal intentions. The author's surprise is beyond expression, that the parents and guardians of the young—and young ladies especially—do not follow the noble and judicious example. According to the custom of this age, young men may roam anywhere in search of a partner for life, while our fair daughters are prohibited by an iron bondage from seeking an "help meet," not even allowed to make the least advance towards that state which Providence

ordained. If such an unnatural and anti-Christian fetter is still to be riveted on God's fairest creatures—women, surely, the parents of young females of every class should abrogate this anti-social usage, and seek for their daughters (at least) suitable partners. After the introduction of the young people, should they not agree with their friends' choice, or recommendation, no harm would be done. It is imperative on parents and guardians in all eastern nations to affiance their children or relatives, and continued by that chaste people the Hebrews (now among us) to this day. Not long since the aristocratic ladies of Belgravia made known their sorrows and complaints in a forcible letter to the 'Times,' complaining that their daughters were neglected in the matrimonial market. To myself their conduct is inexplicable, as they have but to follow the wise and judicious example of the most beloved, virtuous, and exalted lady in the kingdom.

The glaring inconsistency of a nation—a Christian, Protestant nation, is but too manifest throughout the length and breadth of this kingdom. Instead of seeking to make society moral and virtuous, we do everything to drive men to reckless living, who thus become the corrupters of tens of thousands of females, who, from want of employ, or, if employed, receive a pittance so inadequate to their support, whence they become the victims of the profligate, and sell their hitherto unsullied virtue

to sustain a miserable existence! Where, or whence the remedy? In early affiance, national prudence, and Christian consistency. For example, all royal marriages are concocted and arranged by the parents or friends of both parties. The latest was the union of the Prince of Wales and Princess Alexandra.

This custom has prevailed in every class, high and low, from time immemorial, among all the nations of the East, and continued by that chaste people the Jews (now among us) to this day. Why, then, in the name of common sense, and our boasted Christianity, are not our young men and women affianced? The late "Lament from Belgravia," loud and despairing, is a manifest condemnation of our impolicy, and an urgent appeal from the tens of thousands who suffer by this cruel injustice.

Our females are subjected to this inhuman "iron bondage"—unaffianced, contrary to the laws of nature and the laws of God—not permitted to make the most distant allusion, or seek the betrothment of those whom they love; their only privilege is to wait the caprice (or, it may be, the self interest) of the *lords of creation.*

Our state policy (or impolicy) has hitherto prohibited lawful matrimony to ninety of every one hundred of our non-commissioned officers and soldiers, while a great portion, including the superior officers, are thereby driven to reckless living by our perverted Christianity.

Again, about forty thousand "shopmen" in London only, besides the thousands in other cities and towns, are doomed to perpetual celibacy, or, if they *dare* to marry, are immediately dismissed from their employment.

Another serious evil perpetuated from remote ages, is, that noblemen and gentlemen who keep numerous servants, allow none (or very few) to enter their service who are married, or, should they marry, are at once sent adrift, their lords, ladies, and taskmasters, deeming it a most heinous offence, forgetting that the injustice is their *own*, originating in the want of pure Christianity and their selfishness.

Thus, it is ascertained that about, or above 1,400,000 females between the ages of twenty and forty, remain unmarried, while the number is increasing, and this unnatural state of society compels even thousands of ladies and respectable females to remain in perpetual isolation.

It compels multitudes to seek by teaching, such as governesses, &c., and others equally unprotected, who strive to live by needlework, superior or ordinary, but the amount received as wages is so inadequate to their wants, that they too often succumb to temptation, become outcasts, or perish by pining sickness.

The class below,* daughters of the poor, whose

* From 'Report of the Society for Ameliorating the Condition of Fallen Women,' it is stated that of the number re-

want of education, and neglected position, renders them totally unfit for mental or scientific employments, are at best but drudges in service, and that service, to those scarcely above themselves in the scale of society, renders their lives miserable; they attempt to live by any means. But the 500,000 or more now in existence of that class is an acknowledged evidence that we imperatively require a thorough social renovation.

It is enough to freeze the soul of any Christian philanthropist, to read and know the injustice perpetuated on thousands, and tens of thousands, honest, virtuous, prudent, and industrious females of all ranks, who, by our unnatural laws and usages, are now prohibited from lawful matrimony.

Formed by Providence to become "helps-meet" and companions of man, they are doomed to an "iron bondage" so insufferable, without even a distant hope, that the cruel chains are burst asunder—human laws, and moral restraints disregarded, sullen despair is succeeded by reckless living. Now self emancipated from a social tyranny, they plunge into excesses, which a judicious affiance would have assuredly prevented.

It would be impossible to enumerate the evils consequent upon our mistaken policy. Women only can appreciate the bitter feeling of a doomed isolation, while language the most forcible and

ceived into the Home in that year 383 were of the class, "Female Servants," of 487 admitted.

truthful, though necessarily delicate, is totally inadequate to portray the inward grief, the sullen despair, the inconceivable emotions of the many (and they are legion) who sigh for companionship, while "national impolicy," unchristian usages, and social tyranny, forbids even a distant hope, and condemns to perpetual isolation.

Besides the hundreds of thousands (now young) unaffianced, attempt, if possible, to enumerate the vast number already past the hey day of life, past expectations unrealized, and the future a certainty (or nearly so), that they must pass away as "old maids;" while, if prudence could allow such a departure from the common courtesies of life, it is enough to provoke a smile (which should be a bitter tear), to read daily of the death of *Miss* ——, aged 96, *Miss* ——, aged 93, *Miss* of 90, 89, 88, down to 70 or 60, whose long pilgrimage of neglect and loneliness, it is painful to contemplate, and which, whatever a contemptuous world may insinuate, is a reproach to Christianity, dishonouring to God, and an impressed picture of social degradation.

The object at which the author aims in the following pages is to show that women, notwithstanding our boast of *pure* Christianity, security, equality, &c., that women never have obtained the rights to which by nature they are entitled, that they are unjustly deprived of that which should raise them to ALL the blessings enjoyed by men,

be fully emancipated from every unjust restraint imposed upon them by laws or impolitic usages.

In ages past woman was esteemed a chattle, bought and sold like a beast of burden; *rights* she had none, but *wrongs* manifold. It chills the blood to read and know the miseries endured throughout successive ages, until greater light shone on a benighted world, and some amelioration is perceived in the pages of history. Slow, indeed, were the steps by which she attained *any* right, unless, as seen in a few instances, accidental, or, at least, gratuitous, from man her sovereign lord; but *laws* condemned her to hopeless degradation. It would be impossible to conceive from whence could emanate those evils she had to endure. Ameliorated miseries, as ages advanced, have brought her at length to comparative liberty and happiness, but far below that position she was destined to fill. The world's history reveals the accumulated wrongs inflicted upon woman, which would swell the bulk of a modern cyclopædia, and which to enumerate is beyond the power of the most diligent or accomplished writer.

Burning alive with the corrupted remains of dead tyrants, even to our own day, in India and other nations. Burying alive, on the death of a king or chief, in most instances *all*, or, at least, *many*, of the wives of tyrannical polygamists, and still continued in many parts of Africa. Inoculated with poison, or poisoned by the forcible

administration of a deadly drug. Still prevailing. Put to cruel deaths for husbands' crimes. Sold into slavery for crimes or debts of husbands. Sold into slavery at the caprice of husbands, sons, brothers, or uncles. Cudgelled to death by brutal husbands under the sanction of law.* Sold at the market cross by the husband, being led there by a halter round the neck.† Loss of all property on being married, being the sole property of the husband, who may squander it in every unlawful way.‡

* Some years since, within the remembrance of the author, one of the judges at Exeter (on the trial of a man for ill-using his wife) told the jury that the law allowed a man to beat his wife with a stick not bigger than his thumb.

† The antiquated and disgraceful farce of selling a wife has taken place at Thirsk within the past few days. A blooming young woman, the wife of Mr. W. Marshall, of Wombleton, near Kirby Moorside, was led in a halter to the Cross, and there sold for the sum of 2*s.* 6*d.* to a knight of St. Crispin. Mr. Marshall was sixty-four years of age when he was married, and Mrs. Marshall only nineteen. They, however, continued to live happily together for sixteen years, but, he finding that those infirmities so natural to old age were rapidly increasing, it was agreed between them that the knot which had joined them in wedlock for so long a period should be severed. They accordingly left Wombleton for Thirsk (the place appointed for the sale), and stopped at the Royal Oak Inn, where an agreement was drawn up. They then repaired to the Cross, where she was sold to Mr. John Webster, of Oswaldkirk.—*Advocate*, Saturday, July 28th, 1855.

‡ A gentleman in one of the northern counties failed in business; his wife, with praiseworthy spirit, turned her talents

Now, left unaffianced, not daring to seek the hand of the man she loves, or any other man—being doomed to perpetual silence—under the "iron bondage" of custom, which, in conjunction with other cruel laws and usages, have produced a state of society fearful to contemplate.

To effect a cure we must first examine the wound, or study the disease; while the author asserts, with all sincerity, that many years spent in the inquiry, has enabled him to discover that our mistaken policy has produced results too shocking for revelation, and beyond the power of

to account by setting up a fashionable millinery establishment with the assistance of her friends, which proved so successful that she not only maintained herself and husband, but realised a considerable fortune, sufficient to enable her to leave business and live comfortably on the proceeds of her savings. The husband, during all this time, did nothing to bring in any income, and was supported by his wife. After a time he died, and left a will, by which he *bequeathed his wife's property to his own illegitimate children!* She was left in poverty, and is now a milliner again! A somewhat similar case occurred lately, where a poor woman, deserted by her husband, had been set up as a laundress by some friends who pitied her. She, too, succeeded, and contrived, besides maintaining herself and children, to save a comfortable sum for old age, which she placed in a savings' bank. The husband chanced to hear that she was well-to-do in the world, went to the savings' bank, and required that his wife's stock should be paid to him. When she next went to the bank she found that the savings of years had disappeared, and she was again penniless.—*Westminster Review.*

his pen to describe; but after the most searching investigation he assumes that we have *now* in this kingdom "thousands of ladies and females beyond the reach of want, supported mostly by parents or friends, who are neglected (even despised), pining in unnatural isolation, and often sinking into early graves, resulting, beyond doubt, from our impolitic and perverted social usages."* Thousands of school-mistresses and teachers, striving to live honorably, but too often unrewarded and insolvent. Thousands of governesses, whose scanty salaries will not support their position, and which renders them an easy pray to temptation and seduction. Tens of thousands of female servants and others, the daughters of poverty, cut off from all hope of being affianced, and continually filling up the ranks of the totally abandoned. Many thousands of seam-stresses, slopworkers, and others, living partly by labour, and the remainder supplied from the wages of iniquity. Above 500,000 degraded "unfor-tunates," mostly becoming such by our mistaken "national impolicy." Illegitimate children! the number is legion; while the number *murdered* it is fearful to contemplate.

To attempt the unfolding of this overwhelming mass of evil, portray the misery endured, discover the *cause*, and find a sure and only safe remedy, is a task from which any writer might shrink, and

* "Belgravian Lament."

exclaim with one of old, "Who is sufficient for these things?"

It would be time lost to trace the whole page of history, and examine enactments emanating in ignorance, and inoperative for the well-being of society, while the whole rigour of the law has been inflicted upon her who left the paths of virtue, although her fall and subsequent degradation was produced by anti-social usages, or legislative impolicy. Even the civilization and conversion of the cannibals inhabiting the Fiji Islands, would seem an easy task when compared to the uprooting of monstrous evils so long continued, interwoven, and deep-rooted with our social impolicy.

I would therefore invoke that wisdom which can only be derived from the source of all wisdom, to aid in this important work.

Let Christian ministers, let pious philanthropists, let fathers, mothers, brothers and sisters weep over this accumulated iniquity. The seductions, the profligacy, the immorality now, and long prevailing, the hidden griefs of parents over ruined daughters, the misery entailed on the sons of spotless mothers, the stains on honest families, the despair of hopeless females, the suicides and infanticides beyond calculation, the disease and misery transmitted to coming generations, besides the wealth squandered in licentiousness and debauchery, is too painful to contemplate.

Is there no remedy? Is there no hope? Are the

poor to be doomed to perpetual degradation? Are the rich and respectable of our fair sisterhood to be always neglected, and left to pining isolation?

THERE IS A REMEDY—just, pure, natural, cheap, and efficacious, which these pages will reveal, after exposing the CAUSE of this "great social evil," which must *first be revealed*, before we commend those principles which shall effectually purge this damning iniquity from our land.

II. REMEDIES.

Before proceeding to consider the remedies, it will be well to observe that many, very many, have deplored the evils *now* afflicting society, and some honest hearted Christians *have* attempted to stay this overflowing tide of iniquity—all which the author commends; immense expenses, vaunting promises, large expectations, and society remains unimproved, much like a powerful steam-engine *stationary*, emitting volumes of smoke, but no progress; the crowd attracted to gaze at its fizzing and fuming, while fuel is consuming, water evaporating, and officials admiring its discordant snort.

The failure of all past and present attempts to save women from destruction, is not to be attributed to want of zeal or energy on the part of noble philanthropists, but, forgetting that the laws of God

and the natural requirements of society have been subverted, their whole labour has been in vain, or nearly in vain, and it must be evident that the most strenuous efforts and disinterested zeal must end in disappointment, unless carried out in accordance with the designs of a gracious Providence. It will demonstrate the utter fallacy of all attempts at social renovation, by examining the workings of institutions and societies, established many years, some more, some less, for the protection or reformation of women, indisputably proving that "national impolicy" has hitherto subverted the laws of God, and brought sin and misery upon the fairest part of creation.

First, a glance at that honoured institution, the "Magdalen." Established about 103 years, munificently endowed, sustained by liberal subscriptions, donations and bequests—to calculate the vast amounts would be nearly impossible—exceeding in the aggregate £7000 a year, or probably much more, or since its establishment about £800,000, a princely sum, worthy the promoters and sustainers of such an institution; while it would only tend to encumber the subject by investigating the benefits resulting from the aggregated efforts of our various societies, will only glance at the "Magdalen;" although the utmost anxiety has been manifested by the successive governors, chaplains, and officers, down to the present time what is the result? We find by the report (1849) that not more than 5163

females have been reclaimed during the whole period, while it may be feared, as expressed in the report, that *many* have again relapsed into their former courses, and it is but fair to conclude that not more than 5000 have returned permanently to the paths of virtue, showing in figures that the sum of £202* upwards has been expended on each female by that institution alone, while it would be utterly impossible to calculate the sums spent *by*, and upon each, during their course of former iniquity.

Should the whole machinery employed in every form for the protection or reclamation of women be thoroughly examined, it would furnish no better evidence of success. One writer of great experience, after enumerating the various asylums, hospitals, &c., &c., proceeds thus:—"As compared with the great numbers of unfortunate women in London, these institutions have effected but a *very small amount of good.* During seventy years, ending 1835, only 10,005 females were received within the walls of four of the London Penitentiaries, out of which number 6262 were satisfactorily provided for, and 2980 were discharged for misconduct. Taking the whole of the institutions in London up to the present time (1844) it may be fairly estimated, that not more than 14,000 or 15,000 unfortunate women have had the opportunity of re-

* £202, on *each* of the 7528, received in upwards of 100 years!!!

turning to a virtuous life," while the author of this work agrees with the respected writer above quoted, that the vast machinery, and amounts expended have yielded but a small return for the immense outlay.

Many have felt the necessity, and with the most disinterested intentions proposed schemes utterly futile; among others, that eminent philanthropist, L. J. Hansard, Esq., submitted his views in print, suggesting the grand idea of purchasing all the brothels, by means of a levy of one pound on each house, in London; he says:—"It must be remembered in contemplating the position of brothels now in existence, which we would suppress, that the habits of society have long permitted and encouraged their existence, therefore it seems right that they should be equitably dealt with, by the community purchasing up at jury-awarded prices, the same as the community have the power to do in regard to other houses for any public improvements, the unexpired period of all the leases of all the houses that are now existing, and can be hereafter proved to be now generally used for such purposes. Of course, in relation to all houses thus appropriated after this, the leases should be forfeited as detailed in the bill. But, it will be said, where are the funds to come from to accomplish such an undertaking? If we want funds for London's relief from this pestiferous nuisance, we must look to the number of inhabited houses which it contains, as

being the property, and proprietors would be especially benefited by its removal.

"It appears there are 189,665 houses in London (1838);* if, therefore to rid the nuisance from London, no more than one sovereign were contributed from every house, there would be £189,665. This amount, even allowing for the expenses of collection—unless these were saved or diminished by the free-will, self-carried contributions of the public—this amount palpably would be considerably in excess of the need, as far as London is concerned, to purchase the leases of the houses now held for the vile and contaminating purposes of seduction and prostitution, because, as property in houses should be purchased, the houses themselves so purchased would become property value responsible for the rest. The country or provincial and manufacturing towns would follow the same example, if it were earnestly and effectively taken up in London, and found, as it could not fail to do, to answer the purposes of curing the nuisances. The property so raised would become vested as the property of the individuals contributing, and thus forming themselves, as it might be established by the legislature, or by the gracious act of a royal charter into a corporate body—having the remainder of the sums so contributed (as over and above what was needful for purchasing the houses) useful as pecuniary resources for the special appro-

* 200,000 now.

priation to judicious and fitting provisions, to help prostituted females back to their homes, or the power of the means of procuring a respectable existence and subsistence.

"The houses so purchased might also be fitted, and let to the poor at moderate rentals, by way of offering improved dwellings for the industrious classes."

This long quotation is purposely given that all who read these lines may admire the bold measure emanating from one of the most consistent and devoted philanthropists now living, nevertheless, if that gentleman will consider how many ways such a scheme (if ever adopted) could be evaded; while the writer would observe that the most stringent laws that might be passed, would leave us in no better condition than at present, because, if all those houses were pulled down, or shut up, others would be opened immediately.

Is it not notorious that other houses are alway open to visitors—low "coffee shops," "furnished apartments," "well air'd beds," "bed-rooms," &c., &c., without enumerating others equally accommodating, are to be obtained in almost every street in this metropolis?

Besides the *hired* accommodation, who will dare prohibit any female from renting and occupying her own apartment? have not females a right to stay at home, have some ostensible employment, or live on their incomes, while visitors are ad-

mitted at all *seasonable* hours? or who would dare question gentlemen's business, who call ostensibly and frequently to spend an hour with cousin Miss A., or aunt Mrs. B., whose greatest pleasure consists in receiving friendly visits from attached relatives? Thus the noble Christian would buy up the houses, and others, equally sanguine, have sought the protection and welfare of women—all have signally failed. Magdalens, refuges, penitentiaries, and every other means will not suffice to cure this national malady, while the designs of Providence are set at nought, cruel measures enacted to separate the sexes, and our whole social well-being disorganized by "national impolicy."

Again, Lord Ashley's (now Earl of Shaftesbury) plan, to provide means for the emigration, yearly, of five hundred girls from ragged schools (suggested by the writer), at a delegate meeting at Exeter Hall, and brought before Parliament a few days after, proves that others besides the author of this work see the necessity of wiser measures than hitherto adopted; besides, the same idea was ably advocated. by — Miles, Esq., M.P., and brought before the House in 1850 (though unsuccessfully), and in a private letter, he told the writer that it should be brought forward again; which suggestion, although negatived by the "*House*," has been partially acted out, by sending a great number of young females from our parish unions to distant colonies; while it should not be

forgotten that in that year (1850), the Female Emigration Society sprung up. Her Majesty and others gave their thousands for that object, which did well during its short-lived existence; but as it originated from impuse only, and not from a matured consideration of woman's wrongs, the immense sums (£50,000) were exhausted, *some* good *was* accomplished, and lo! "The Female Emigration Society" is only remembered among the things past.

Before giving in detail what the author conceives would be a safe, cheap, and effectual remedy for the evils now endured, he cannot omit the opinion of one who has spent many years seeking the well-being of women; he says—"Notwithstanding the remedies which have been applied, and those which have been proposed, it must be acknowledged that the vice of prostitution is so gigantic and so deep rooted, that no measures, however good in themselves, can be effectually carried into execution, either by individuals, or by societies influenced by right principles and supported by pure benevolence. It is true that individuals and societies may do much, but as compared with the evil itself, all their efforts are *puerile* and *inefficient*. The government, armed with a giant power, may grapple with the monster, and so increase the difficulties for its perpetuation, and the facilities for its suppression, as most effectually to check it, though its total abolition may be impracticable."

Other suggestions are given by the respected reverend gentleman, recommending acts of parliament, parish committees, fines on brothel keepers, stringent enactments, lady visitors, and other things, which have all been tried in some way or the other, how blind must be our legislators, who *know* the amount of woman's degradation, the immense sums spent on this one iniquity, the demoralising effects of their unnatural policy, all which has been faithfully told them, time after time; still they proceed, heedless of female degradation, and it seems are determined to pursue the same insane policy, as evidenced in the letter by Lord Panmure to the guardians of the poor at Birmingham, in September 1855, which is a crowning act of uniform injustice.

It will now be evident that all the attempts hitherto made have been futile and inefficient (except to a very limited extent) therefore the author published several tracts commencing in 1845, up to 1854, which have been sent everywhere, the whole in exact accordance with this work. After corresponding with many noblemen and others, the Earl of Shaftesbury requested to be furnished with the writer's views on what had been designated our "National Impolicy" to which a cheerful response was given, and from which a few extracts will now be copied, assuring his readers that remedies such as suggested in that short epitome to his lordship will alone preserve

women from the snares of the destroyer, and usher in a social renovation of purity and happiness.

HONOURED SIR,

"The only reason why I have not more promptly replied to your kind letter is want of time; the subject has long occupied my attention, and, as a whole, fully digested. Craving your indulgence, giving only bold outlines—details being left for your consideration.

"Allow me to observe that the corruption of ages, fostered by prejudice, and sanctioned by governments called *Christian*, requires a firm and persevering resolution to stem the wide spread iniquity. I beg to remind your lordship that not many years since, we deemed it our duty, as a nation, to *purchase* the redemption of the whole slave population within the British dominions, and the sum paid (twenty millions sterling) was cheerfully given by the majority to wipe that foul blot from our escutcheon; therefore I conceive that the moral elevation or redemption of hundreds of thousands continually becoming "*unfortunates*" deserves a sacrifice by the nation, of trifling amount (comparatively) which in a short time would be returned in money value *only* a hundred per cent., and confer on the community, blessings surpassing the powers of my feeble pen to describe.

"It may not be possible to reclaim the tens of

thousands sunk too low for the most ardent philanthropist to attempt a recovery, those now in being, or the greatest number, will pass away like the millions who have gone before, their only record being 'in damning drops from the destroying angel's pen.' Still let us attempt to save the present multitudes risen, or rising into life, by the outlay of a few thousands annually; while honest efforts are continually made to stem this torrent of iniquity, little good has been accomplished, a *few* have been rescued, but the *mass* are perishing; thousands are fast hastening, and must fall into the same horrid vortex, unless large, bold, but natural and just measures be adopted.

"I have told your lordship before, but allow me to reiterate the statement, that one eminent writer has told us (by the most careful investigation) that about ten millions sterling is spent *annually* in London only! in licentiousness, or absorbed in illicit intercourse; how vast then must be the amount within the whole kingdom, so enormous as to baffle calculation, or obtain credence.

"The remedies I would recommend are but two, over which the Government can directly have any control; the subordinate causes of woman's degradation would assuredly be remedied if the *first cause* which I deem "National Impolicy" be removed.

"First allow me to observe that *wars* in all ages have demoralised women, by the consequent sepa-

ration of the sexes; but as we must keep up the army and navy it must be evident, and I contend that our whole policy should be altered, or we plead in vain, we preach, we pray, we subscribe, we meet, and meet again to deplore our ill success; thwarting nature's laws, heaven frowns, and devils laugh at our hypocrisy.

"First I commend that all officers in Her Majesty's service, at home or abroad (at full age) be allowed to marry, with ADDITIONAL PAY on becoming married (and not before), this may appear startling and expensive, when, as I would suppose, there are about ten thousand* in our army and navy (including India) unmarried; this at £50 to £150 per annum, or taking the average at £100 each will be £1,000,000 or more yearly; a large sum truly, but when compared with the untold millions *now spent* by the nation in licentiousness, it will appear indeed trifling.

"Consider, my lord, only one result of this policy; that class of females, thousands of ladies,† and others most respectable, now living in neglected isolation, and maintained in thousands of instances at the expense of parents and friends, would become *wives* and save those officers (now unjustly debarred from lawful wedlock) from corrupting every female within their influence.

* Not having access to Government returns, have assumed that number.

† "Belgravian Lament," as evidenced in the 'Times.'

"Many objections may be made to this, but it is too well known, that the greatest number of officers in both services, spend more in corrupting and supporting unaffianced, unprotected women, than would suffice to keep wives in respectability.* Next I commend that a much greater number of men in both services be allowed to marry at full age, say twenty-four to twenty-six, with ADDITIONAL PAY when married; this is more startling than before. 'Soldiers paid for marrying?' yes, my lord, I mean it sincerely (and especially those sent to our colonies); suppose two hundred thousand, or less, in both services, to be allowed sixpence to one shilling a day each,† or £10 per annum, which would amount to £2,000,000 or upwards yearly; 'a large sum,' many will exclaim, but consider again, and compare it with the many millions spent to *corrupt* women, as before stated; consider the benefits to society, the greatest portion of 200,000 women, daughters of the poor, saved from degradation, not as now, left unprotected, starving slop makers, and needlewomen of every grade, seeking *any* and every means of subsistence, but inadequate wages, want of employment, and other inevitable causes, drives them into the ranks

* Instance Lieut. Parry's trial at Windsor, when facts were elicited, proving, beyond doubt, the writer's assertions.

† £10 is supposed to be the annual cost of each unfortunate at that Asylum, as per statement (official), by the Society for the Rescue of Young Women. See page 24.

of the truly 'unfortunate,' until disease and death, claim them as their victims, made such by our short-sighted 'national impolicy.'

"Thus, supposing those young women were married to soldiers or sailors, the multitudes of civilians (spending millions as given before), who find the young and beautiful *cheap* victims to unhallowed desires, would be deprived of such opportunities, and thence seek the society of chaste women, females thence becoming too scarce to abandon themselves as at present, would assuredly be sought in marriage, and have opportunities (now denied) to become *wives* as by Providence designed.

"Allow one observation before proceeding. About two years since, the 40th Regiment was sent to Australia; but, '*according to the rules of the service!*' only a few wives allowed to accompany their husbands (DAMNING INJUSTICE); that worthy friend of women, Mr. Miles, late M.P. for North Somersetshire, took up the matter, gave handsome donations, wrote to the public papers, urged subscriptions, which came in from all quarters. I thought it my duty to write likewise; two of my letters appeared in the 'Morning Advertiser,' in July, 1852;* whatever effect *my* poor letters had, suffice to say, that the 'Honorable' Mr. Miles obtained funds sufficient to send out all the *wives*, to the honour of numerous contributors and the indelible disgrace of our legis-

* See Appendix.

lators, who not only 'Forbid to marry,' but separate 'those whom God hath joined together.'

"Behold here, my lord, the reason why our streets are crowded with 'unfortunates;' this is *why* we have above 500,000 degraded beings, the victims of our shortsightedness or rather injustice; this is *why* we have about 50,000 illegitimates annually, and above 7000 in London only. Here we trace the reason why 400 to 500 loose women (*which I have seen*) are found at once on board our ships of war, and every ship the same while in port; while the decks are rendered too short and narrow (by unholy laws) to contain 200 to 300 respectable *wives*.

"The foregoing is but a faint outline, as a volume might be written without revealing the cruelty to women and disruption of society; while the writer's opinion is confirmed by many others of undoubted integrity, that one half and many more of the young men in London and other large towns, are corrupted by women, driven to sell their virtue to obtain a degraded subsistence.

"Another remedy, in conjunction with that suggested before, will (if carried out) assuredly cure the evils now abounding, add wealth abundantly to the nation, and introduce a state of morals never before anticipated.

"We are informed by the best authority,* that in this kingdom there are fifteen millions (15,000,000)

* Sir Sidney Smith.

acres of waste land *cultivateable*, besides 15,000,000 acres *uncultivateable*. I would suggest that a portion of the first be purchased by the Government, by loans bearing interest, being now *waste*, the price would be low, when purchased, let it become inalienable *national* property held in perpetuity; it could be let in farms varying from 20 to 50 acres each, advances (if required) made to occupants, to be repaid within — years or a given time; let for the first three years at a nominal rent, then on leases of twenty-one years or more;* the rent, as customary, half-yearly, paid into a separate office for the National Exchequer; the farms thus let to single men only, giving security or bond for the due performance of covenants, and moreover under an imperative obligation to marry within six months of taking possession; whereby 200,000 upwards, young men now crowding our cities and towns, seeking any or every employment, or becoming pests to society, would be *usefully* employed; while the same number of young women would find suitable partners, instead as at present, milliners overworked, dressmakers underpaid, shopwomen unrewarded, servants "wanting situations," and slop-workers starving, with all the long list

* A resolution in exact accordance (nearly in the same words) was passed at a meeting of nearly 10,000 workmen, in Smithfield, since this letter was written, although I am sure not one of that immense meeting ever saw or heard of my letter to his Lordship.

driven by necessity to fill up the ranks of the hosts totally degraded, sinking into premature graves, and appearing before that tribunal where mortals cannot obtrude, but bow in silence, and adore eternal clemency, through the *one* great sacrifice. Knowing that necessity, stern necessity, drove them from the paths of rectitude into the snares of the destroyer, where, without considering the cause of their misery, they heaped curses on the authors of their being, forgetting that their degradation resulted from *our* cruel laws or 'national impolicy.'

"The subject is too vast for a short letter, but after studying the subject many years, witnessing the almost total failure of every society and scheme for protecting and saving women, I am bound to declare that all and every project *must* and will be useless until we approximate much nearer the Apostle's injunction 'Let *every* man have his *own wife*, and *every* woman her *own husband*.'

"Again craving your indulgence,

"I remain, with profound respect,

"Your Lordship's

"Obedient and faithful servant,

"LE PLUS BAS.

"To the Right Honorable the
Earl of Shaftesbury."

As the author is not warped by peculiarity of colour or country, not prejudiced towards creeds or dogmas, and withal not *wedded* to sect or party; he hails with delight every co-operation, from whatever quarter, and is convinced that combined measures only can remedy existing evils.

That quaint writer "Old Humphrey" tells us of a man having a "smoky chimney," one neighbour advised this, another that, and a third something else; the first "remedy" was tried, but did not succeed *alone;* the second was added, still the cure was not effected; but the three *combined* produced a radical cure, to the satisfaction of the good-natured housekeeper, rejoicing that by the advice of his friends, he was induced to try *all means* for an object so desirable.

It would be useless to examine further, all, or any of the various societies *now* in operation, sums expended, anxiety manifested, or results anticipated; suffice to say, that all are comparatively useless, money lost, and efforts abortive, mistaken benevolence grasping shadows, and neglecting substance—not to be invidious—as to rejoice over great success, would cheer the writer. Much rather would he hail the utmost consummation of their wishes, than deplore their ill success, while he asks, Where shall we find evidence of protection or reformation—where the penitents from penitentiaries—where the reformed from our refuges—where the chaste from dormitories—how

many have become self-supporting through the Needlewoman's Society—where all the promised good? Echo answers, WHERE? Except a few—at immense expense—all is a miserable abortion. The munificent reward—one hundred guineas from the "Associate Institute" for the "Prize Essay"—has produced books never "prized," and been a *prize* to the writer *only*, giving details of obsolete usages, and commending a *law* which, if passed, would only encumber our statute books, already sinking into deserved obscurity by their verbose ponderosity.

This may appear uncharitable, which is utterly disavowed; to each one he accords sincere admiration of disinterestedness; his regrets are expressed that honest philanthropists strive to correct wrongs, while neglecting the laws of nature, and subverting (not designedly) the designs of Providence. This review induced him to publish the following sheet tract, the three former book tracts being spread throughout the United Kingdom. The sheet tract as follows:

"WOMEN OF ENGLAND!

"MEN OF ENGLAND!

"Listen to the sad results of National Impolicy!
"Did God create women to become what our vicious system has made them?

"LISTEN!

"500,000* Unfortunates totally ruined.

"30,000 Slopworkers } in London only, living, or rather starving, partially by work, mostly on the wages of sin.
"40,000 Sempstresses }

"70,000 Servants seeking any employment.

"7,000 Governesses, scanty wages, if any; verging towards ruin.

"20,000 Ladies and respectable females pining in neglected isolation.

"4,000 Teachers and Schoolmistresses striving to live; mostly insolvent.

"ATTEMPTED REMEDIES.

"Magdalen—Established nearly one hundred years; sums untold spent . Failure!
"Refuges—Effects not visible . . *****!
"Penitentiaries—Small returns . . ******!
"Dormitories—Well meant; hopeless effort . . . . . ***!

* Assumed numbers; not even the Registrar-General could give a correct statement.

"Ladies Committees—Puerile shows . **** !
"Needlewomen's Society — Unavailing attempt . . . . . .******* !
"Servants' Homes—Same good; surface remedy . . . . . .

"Look at the facts, and ask yourselves, What ought to be done?

"Shall we continue to spend *ten millions sterling annually* in *London* on licentiousness, when three millions would save the whole female population from their present degradation?

"Look to this, ye noble, chaste, British females, ladies of rank! to you this earnest appeal is made. Assist in a social reformation, as thousands even among yourselves now suffer and pine in neglected isolation, passing away *unaffianced* through the 'National Impolicy!' Ladies of respectability—whether married or single—assist, knowing, as you do, that your sisters, daughters, and female relatives mourn a separation—an unbetrothing, to them incomprehensible, with the foreboding of a dark future of unprotectedness. Women of all conditions, assist! It behoves you all. Remember that tens of thousands are utterly degraded by our 'National Impolicy.' Daily the ranks of unfortunates have fresh victims added. Your sisters, or daughters, may ere long fall into the same horrid vortex; therefore, act

your part. Assist to save the unprotected, to renovate our social polity."

Of penal enactments it will only be necessary to suggest a short outline.

First, with regard to the seducer,* who should be compelled to marry his victim, or pay at least one half his income for the support of the woman and children (if any), or suffer penal servitude in case of failure. Married men seducing young women should pay very largely in proportion to income, or suffer penal servitude. Bachelors, after the age of thirty, should pay — per cent. in addition to the usual taxes paid by married men. Where fines are not paid imprisonment to follow.

Fifty years' statistics has demonstrated beyond doubt that 105 males are born, to 100 females. The census returns inform us that from 1841 to 1850 (ten years) the number of males born exceeded the females to the number of 139,000 and upwards. Does God create in vain? Can it be possible to conceive that, in a nation like ours, any rulers could remain so blind or callous to human wrongs, as to send tens of thousands of the finest young men to our colonies, deprive them

* A letter from that eminent philanthropist, Lieut. Blackmore, states, that a lady of rank had assured him, that should her son seduce the meanest servant living under her roof, he should be compelled to marry her, or be disinherited—which is in accordance with the law of God by Moses (Exod. xxii, 16).

from lawful wedlock, while the young women are corrupted and depraved, preying on the vitals of the nation, causing the expenditure of millions sterling every year, corrupting young men, and often snaring the married, and bringing misery on wives and children.

How long will this continue? Shall we dream of a radical cure, while subverting the laws of heaven, until a lasting sleep terminates our waking slumbers? We sigh and grieve, exhort and beseech, while the world sneers at our enthusiasm, and scorns our hypocrisy. Shall this continue? Forbid it. We invoke all the wisdom of experience. We crave the co-operation of unprejudiced honesty. We beseech the wise, the learned, the pious, to awake from their torpor, and make a noble effort to deliver British females (at least) from becoming the withering prey of neglected isolation, or the degraded victims of legislative intolerance.

That home colonization, as before stated, would assist to the extent of one half at least in renovating society, and be the means of saving thousands of young woman from destruction, while incontrovertible evidence is given by the respected author named, that besides the 15,000,000 acres *cultivateable* within this kingdom, the millions of acres deemed *uncultivateable* can be made available for human sustenance, and supply the wants of all who have opportunities to bring it into cultivation.

A short quotation from his admirable work shall suffice, although many might be quoted equally striking. He thus writes:

"A sickly labourer, near Bristol, could not induce the farmers to employ him. Engaged at ten shillings a week by a gentleman, he asked to rent two acres of rough waste, which were let to him at full value. In a few months he and his wife cleared it, burnt the furze, spread the ashes, and planted four perches with potatoes. The clothing of the family improved, health became better, the cottage was whitewashed, and enclosed with a wall and gate, blossoming with the rose and corchosus. The pig became two, a few sheep running, a little cow appeared, joined at last by another; these were exchanged for sheep. After six years' service the honest, sober, quiet labourer died, leaving two children, some money, two fine hogs, forty-nine good sheep advanced in lamb, and all on ten shillings a week, and two acres of waste."

Let us couple this with another, that of Charles Marshall, day labourer, at Ash, Farnham, Surrey. "Twenty-six years ago he got a grant of an acre of old gravel pit, at a small quit rent, cleaned, levelled, trenched, dug, and planted it. He struggled on until he built a cottage on it, his wife making him a present of FOURTEEN children. A quick fence encloses a rood of potatoes, another of barley, and two of vegetables, for family and pigs. These latter are on one side of the house,

bees on the other; a grape vine and evergreens surround his three rooms; and a washhouse has its oven, copper, and sink. Watchful of liquid and other manures, more is produced than he can use, and he sells some. The pork tub is full; sides of bacon hang in the chimney; the crocks are full of honey; a mangle and drying ground give profit in washing, and he wants but a cow, and another acre to use up his manure. He is now clerk of the parish, and we dare be sworn there is not a better in England."

The author adds, "We have coupled these two cases, they make us proud of human nature, and ashamed of ourselves. *Here* we do but talk and write, but these men DO.

> "Of all the good we miss—or ill endure,
> How little *human laws* can make or cure."

The author then exclaims:

"Oh, English nobles, how little do you know what noble men you govern! Oh, Norman barons, how precious is that Saxon race, who suffered you to conquer them from worse than native slave-masters. Keep them still the serfs you found them, battering them down to the squalid abjectness of beggary, and they will again sink to the stolid dulness of the iron dog-collars, and the despairing passivity that cares not what comes of country or of home. Raise them to the free spirit of independence, which is the natural at-

mosphere of their lives; let them but be free to own the land they till; to toil for themselves as nature meant them, and on every *moor* they will conquer another Agincourt, and on each barren waste achieve a nobler victory than their ancestors gained for you at Cressy and Poictiers."

Let this suffice to prove that millions of acres *can* be reclaimed and made to yield abundance; that thousands of young men (married) may be profitably employed, adding yearly immense wealth to the national stock, *and one efficient and sure means* of protecting young women from the degraded position into which thousands are now driven by our cruel shortsighted "National Impolicy."

Take any view of the question, the same good must follow, whether we provide employment for tens of thousands now anxious to obtain it, who at once become producers and blessings to the nation, or thereby secure the protection of the same number of young women, all has a beneficial tendency, while the vast amount of land redeemed from waste, and abundance of food annually raised, after the first year or two would create wants by the cultivators, and a demand for manufactured articles to an extent incalculable, ensuring comfort to individuals, wealth to the community, and a *sure* protection to neglected females.

> "For millions of hands want acres,
> And millions of acres want hands."

Whence the failure of every effort hitherto made

for the protection of women? Let us cast aside prejudice and *honestly* inquire, Is it want of sincerity, or lack of energy? Were funds wanting? Have they been too sanguine or imprudent? Have not Magdalens, Refuges, Penitentiaries, Dormitories, Lock Hospitals, and societies for protecting *young females* been liberally sustained? Have they succeeded? Are there less "unfortunates?" Are we progressing? Experience, immorality, stubborn facts, answer No! Therefore it becomes us to reconsider our plans; something (not yet attempted) remains to be done. Let us cast aside preconceived notions, and antiquated bigotry, listen to the mandates of eternal truth, and act in accordance with the evident designs of nature and Providence.

That in addition to home colonization, what vast tracts of country are under British rule. Both Canadas, Nova Scotia, South Africa, the whole continent of Australia, all these offer their uncultivated broad acres to Englishmen, surely means could be devised whereby the thousands seeking employment might be located at a small expense; while our *ships of war* might be usefully employed in carrying thither thousands of industrious couples, who, now at home, are debarred by circumstances from lawful matrimony, the young men daily becoming reckless and unchaste, while the helpless females continually mourn their unprotectedness, and fall away into the ranks of unfortunates.

An elegant writer has lately told us that the ancient Jews hated the Samaritans so bitterly, as to wish them buried deep, beyond the sound of the archangel's trump at the last day, while the writer, almost despairing to awaken our rulers from their death-like lethargy, would invoke the thunders of Omnipotence to convince them that the present and eternal destiny of thousands upon thousands hinge upon their measures for preserving innocence or promoting infamy.

Political economists will scout the idea of giving extra allowance to officers, soldiers, and sailors on becoming married, to suggest lawful wedlock. It will ensure sneers and contempt to allow wives to accompany their husbands* when sent to our colonies, with additional pay and expenses borne by the nation, it will be cried down as the ravings of an idiot; all this is too well known by the writer; but to allow women to stay with husbands in port or on short voyages! unworthy consideration—should be scouted as impolitic and unattainable.

Hold! pause! consider! Is it true as proved before, that above 500,000 fallen women are now in

* Having written to that honoured Christian, Lord Herbert, late Minister of War, urging upon him the necessity of allowing soldiers in our colonies to have wives, and take them abroad, he not only courteously replied, but within one month ordered out to India alone above 5000 *wives* and families (passage free), besides giving each wife £1, and each child 10*s*., a noble contrast to the narrow-mindedness of the War Minister in 1852, as stated at page 50.

existence? Is it true that nearly ten millions sterling is spent yearly in London only, on this *one* iniquity? Is it true that above 30,000 women in London *alone* eke out a miserable existence, ostensibly "slop workers" (mostly living on the wages of sin)? Is it true that a vast number of young women who have sought shelter in "Refuges" and "Servants' Homes,"* until means are exhausted, when they are driven by dire necessity to sell their virtue, and swell the ranks of unfortunates?

Is this, and much more that *must not* be told, proved beyond contradiction? then surely the £10,000,000, or a half, or one quarter the amount, if appropriated in the legitimate manner herein advocated, would sustain, moralise, and produce a change scarcely contemplated—a saving to the nation in money *alone* of many millious yearly—raising women from their present degradation and producing a state of happiness, which *laws only* will never accomplish.

To denounce contemplated remedies as "unattainable theories" is unfair and unjust. Gas *was* an "unattained theory," *now* its utility is *visibly* manifest. Steam power was quite unknown—now witness its stupendous operations, baffling calculation; the "Electric Telegraph" was likewise an

* From the testimony of an inmate:—In less than a month from one "Home," two went to the workhouse, one became insane, and two *went on the Town*, while many others were daily anticipating the same dire necessity.

unattained theory, while the civilised world is now rejoicing in the discovery.

The political economist is enraged when money is required for education or moralisation of the people, and shudders at the thought of a first outlay. It requires not the services of an actuary to prove, as is most evident, that about £40 per annum is spent on each fallen female, while it is much easier to show that one fourth of that sum would be considered a boon to every soldier sent to our colonies, allowed to take one of those young women as his *own* wife with him, or she—as seen now too manifest—becomes another victim to our anti-social policy. Is it economy to spend twenty millions sterling every year on licentiousness, or three millions to carry out the designs of Providence? Is it economy to maintain the greatest proportion of 40,000 illegitimate children produced *every year*, absorbing (as proved) about one fifth of the immense amounts assessed for the relief of the poor? Is it economy to *drive* five hundred thousand poor women to waste their lives in idleness, riot and drunkenness, not adding a fraction to the national wealth, except disease, expense and immorality? Is it economy to support jails, penitentiaries, refuges, lock hospitals, convict ships, and all the long train of expenses consequent upon our inhuman separation of the sexes? Therefore let the most rigid political economist be assured, that the author's views enjoined and carried out,

would not only lessen his expenses, but save to the nation untold millions.

Pounds sterling (although the amount is beyond credence) can never develop the misery endured; it is only a feather in the balance; the misery, disease, immorality, suicides, and infanticides, and prisons filled too, wretchedness, family disgrace, parental heart-breakings and hopeless despair, cannot be estimated in money value, nor can the blessings anticipated, and which must ensue on the adoptions of measures herein recommended be portrayed by mortal pen, blessings present, and increasing blessings to future generations, ushering in the desired advent of chastity, virtue, and happiness.

It is evident to the writer that past ages inflicted the same cruel separation of the sexes, wars desolated the land, and consigned millions of young men to early graves, ascetic celibacy, and secluded monkeries, left tens of thousands of the young women victims of unprotectedness, hence arose licensed brothels, on the one hand, and nunneries on the other, both unnatural, emanating from Satan, resulting from injustice both civil and ecclesiastical. To describe the scenes daily transpiring within the *stews* would only sully the pages of this work, which the author has attempted (considering the subject) to render acceptable to the most squeamishly refined, but he cannot omit a short extract from a newspaper report of an oration delivered by

that eminent scholar, and persecuted monk, Father Gavazzi, demonstrating the cruel and *perpetrated* injustice still endured by thousands of God's fairest creatures.

"The father then touched on the question of nunneries, and demonstrated that such living sepulchres were not an emanation of Christ's Gospel, nor known to the early ages of our faith. 'The cloister was repugnant to the freedom of rational homage alone worthy of God, who can take no pleasure or delight in his creatures being buried alive. The convent of 'Sepolte Vive' in Naples was an inhuman and godless atrocity. These establishments when not converted into clerical seraglios were at best but abodes of childish imbecility. Female education in such hands was a palpable absurdity. The average mortality prevalent in Italian cloisters showed its pernicious working on body and soul. The poor victims, *forced* to take that step for *family reasons*, lead of course a career of hopeless gloom, but when the voluntary vestal repents (as we know occurs in the majority of instances) what bitter regret wastes and corrodes the blighted years of self-imposed incarceration. The car of Juggernauth rolled over willing suicides, and crushed out their life blood in an ecstacy of fanataeism; but here the sustaining enthusiasm has perished, and the crushing process is continued throughout days and nights of dismal despondency till death claims the bride of despair. Is there no

law in this land of enlightened humanity to arres the recruiting serjeants of this infamous enrolment of credulous girls to swell that melancholy mass of misery, delusion and remorse? The case of poor Jane Wilbred* has elicited a new enactment from the British legislature, for the protection of workhouse apprentices. But what are the bodily tortures inflicted by the advocate 'Sloane,'† compared with the excruciating pangs of a refined and sensitive being, doomed to the long agony of blasted feelings, and inward desolation."

Thus far, with much more, equally true and deplorable, might be quoted from that eminent orator, while long experience by observing society in all its torturous chicanary has assured the writer, that the sufferings of women, whether as "outcasts" or inmates of "*Sepolte's Vive*," are inflicted by the powers that be, and not in accordance with the designs of a benignant Creator. A *cause* there must be—and that cause is man's injustice; although prohibited from revealing the vile abominations continually enacted within the desecrated haunts of female degradation, still, having conversed frequently with those "fallen" ones, the same tale, in other words is almost invariably told—"What am I to do? I cannot starve, my character is gone.

* A servant who suffered cruel treatment from both her master and mistress, having left the workhouse to take a place of "all work."

† The girl's master.

Service is not obtainable, or should it be obtained, in most cases it is little better than slavery; at best seclusion akin to imprisonment, servants being treated too often most unkindly, owing to the vast numbers continually seeking employment; where there is one good place to be had, there are hundreds seeking to obtain it immediately;* as to needlework it is starvation." Others tell a tale of the same import—"I was married to a soldier, came to London with my husband, he was ordered to India with his regiment, only a few women allowed to accompany their husbands, thus separation was succeeded by want, thence despair, or a life of degradation." Others, with the same truthful lamentation, exclaim, "All the young men are sent away to distant colonies *wifeless*, while the poor young women are left to cheerless isolation; a distant hope of marriage cannot be anticipated, neglected, scorned and dependant, I became, like others, an easy prey to false protestations; a few days of pleasure, or a few hours only, left me a deserted wreck; thence to drown my sorrow, or harden my conscience, I sought the intoxicating cup, to which all of my class resort; after innocence has fled (and

* One instance known to the writer:—Some years since a gentleman, at the corner of Mark Lane, advertised for a housekeeper—the parties to apply *personally* on a certain day between the hours of eleven and two—when lo! upwards of 600 were there seeking the situation.

seldom before) drowning our sorrows to pursue a life of infamy."

The same answer in other words may be elicited from those, the truly "*unfortunate*" who resort to "long rooms," naval stations, or who reside "along shore," the worse than slaves of drunkards, sailors, soldiers, blacks, and foreigners of every grade, colour and country. Reflections or thoughts of future destiny are entirely banished; the deep sigh (if evoked) would harrow up the soul—which has been familiar to the writer. "Oh if I should reflect on my degraded condition, suicide would *soon* ensue; if once a thought of home and innocence comes over the mind, it must be banished, or madness would follow. I often wish that some accident would end my miserable existence—that a railway train would smash my —— carcass; w***** have no souls," and imprecations too shocking for the public to hear or know, uttering curses deep and loud against the authors of their misery, alternately lamenting and blaspheming, until the intoxicating cup (if obtainable) or exhausted nature sinks the wretched beings into a feverish repose, and only rising from disturbed slumbers to renew the road to destruction.

As the object of this work is solely and entirely unselfish, not anticipating profit or reward, but assuredly expecting scorn and contempt, moreover seeking only at *present* the welfare of the daughters of Great Britain, without regard to other kingdoms,

still he cannot refrain from quoting a short extract from the pen of a powerful writer, recently printed. He says, "For instance, look at Paris, the capital of Christian France, one third of the children born there are said to be illegitimate, look at the capital of Austria, another so called Christian power, one half of her children are said to be illegitimate. Look at the census of Europe, and even the older states of this (United States) union, see the hundreds of thousands of females unaffianced; all this surplus of immortal beings doomed to live single, and never to form those ties which would enable them *lawfully* and *honorably* to answer the 'end' of their creation as wives and mothers; while the present desolating wars have deprived the world of a million of men, in the vigour of life, candidates for the sacred offices of husband and father, by which means the same number of females are added to the prohibited list. Thus the laws of *modern* 'Christendom' borrowed from Rome have overwhelmed the nations with the grossest immoralities, with sin and sorrow, tears, wretched loneliness and widowhood. The widows mourn having no husbands, the virgins mourn having no bridegrooms, children mourn having no protectors, and families and nations mourn having no confidence in themselves or each other. Virtue and confidence have fled, mercy weeps tears of blood, charity itself falters, and is ready to yield to the cries of justice for vengeance on the earth. What then shall the

righteous do? We reply, Restore the law of God, let every good citizen of both sexes MARRY at a proper age, bless them, and say, 'Be fruitful and multiply;' make death the penalty for fornication and adultery, thus throwing a shield around our families and sacred domestic institutions; let the present unholy separation of the sexes with all its attendant train of whoredoms, intrigues, seductions, wretched and lonely single life, hatred, envy, jealousy, illegitimacy, infanticide, disease and death, like the millstone cast into the depths of the sea, sink with great Babylon, to rise no more, and let every man and woman be virtuous, pure, and holy, filling the measure of their creation."

That the author is not advancing a new theory, may be gathered from the history of a people now living among us. The daughters of Israel have maintained their virtue and fair fame, ever since the days of the "friend of God." We are informed by holy writ, that when the Israelites were engaged in successive wars, *every soldier* was allowed to marry, and remain at home a whole year after marriage, to enjoy, succour, and protect the partner of his choice, while with us, professedly "Christian," God's ordinances are violated; unnatural separation has induced a state of society horrid to contemplate, even nations termed* "heathen," blush at our inconsistency. "Christianity!!!" producing

* Dr. Livingstone's travels near the Zambesi—scarcely an unmarried woman to be found.

hundreds of thousands—the most degraded by "National Impolicy," while "Rome," the great tyrant of mankind, dooms her tens of thousands yearly to pining isolation, and bitter despair.

Moreover, that the heads of departments in the government might not come behind their predecessors, it was ordered that two hundred of the Metropolitan Police (1852 or 1853) should be sent to Australia, ALL UNMARRIED!!! From whom this crowning act of injustice emanated, the author is ignorant, but he did not fail to remonstrate with Lord J. Russell * (then in the ministry), against such impolicy, while young women, at home, were falling daily into the ranks of the "unfortunate" from superabundance, and *that* colony calling aloud to the mother-country, to send out females to supply the wants of society.

But the climax of injustice was seen not long after, as evidenced by a letter from Sir F. Peel, to the guardians of the poor of Birmingham, which appeared in the 'Times,' July 26th, 1855, wherein, under the direction of Lord Panmure, his lordship says:—*Every endeavour is made by the government to discourage* (*while it cannot prevent*) *the marriage of soldiers!!!*" with much more equally subversive

* I sent a letter to his Lordship, *remonstrating;* the next party sent out *all married*, with wives and families, and passage free

of human rights; the whole letter (except the concluding paragraph) a disgrace to any government, called "Christian," especially the British, by which "liberty" and "equal rights," is sounded boastfully throughout the universe, while tyranny and unjust separation is perpetuated, which might cause the blush of shame on the cheeks of Chinese rulers, or Turkish despots.

That apart from the injustice inflicted on society by our rulers, who are hereby charged, (before God)—if not the authors, at least the perpetuators of woman's wrongs and national demoralization, our usages respecting the proper affiancing of the future husband and wife, is an anomaly contrary to the feelings of women, and opposed to the better judgment of the "lords of creation." In some nations, which are considered rude and "barbarian," the betrothing and uniting of husbands and wives is part of their social policy. Parents or other near relatives—propose, introduce, and (should the parties consent) arrange the whole; this custom, worthy our imitation, still prevails among "God's chosen people," the descendants of Abraham, now among us; while the fair daughters of Britain are unprotected, unaffianced, left to the haphazard chance of future union, and doomed under the "iron bondage" of impolitic usages, t perpetual silence, not daring to hint, howeve delicately, their desire, to the object of their affe tions, and the only privilege obtained by the

after ages of advancement in the world's progress—is the one monosyllable "*no*."

Few writers have dared to touch on this subject. One or two ladies, of superior minds, have ventured to express a few thoughts, to complain of the injustice. One says:—"How is it that so much misery is suffered by women through this part of their nature? One would expect great care to be bestowed upon its development; yet is it not true that the most powerful passion of a woman's being is thought of, and spoken of only by stealth? It is thought *indelicate* to refer to love, and young women are left to gather their only notions of it from the sickly trash that fills the shelves of the circulating libraries. This strong and absorbing feeling, the '*besoin d'aimer*,' which nature has for wise purposes, made so strong in woman, is left to grow up undirected, and very often without any guidance, or education whatever. Parents and educators repudiate it as forming no part of education, and leave it to be misdirected, and perverted by the novelist and romancist. 'Strange,' says Mrs. Jamieson, 'strange, and passing strange, that the relation between the sexes, the passion of love in short, should not be taken into deeper consideration by our teachers and our *legislators*. People educate, and *legislate*, as if there was no such thing in the world—but ask the priest, ask the physician, let *them* reveal the amount of moral and physical results from this one cause! Look at

the evils that ensue—hasty, improvident, unsuitable marriages—repining, diseased or *vicious celibacy*, irretrievable infamy, causeless insanity—the death that comes early, and the love that comes late, *reversing* the primal laws of our nature.' "

Much more equally truthful might be quoted. Few writers have written so boldly. The sickly squeamishness pervading society has deterred most writers, especially ladies, to moot the subject; that something is wanting to direct the young of both sexes in this important matter, cannot be denied. "Custom" has conferred upon men to range everywhere in pursuit of a partner for life, and choose among the fairest of a thousand beauties, roving here and there at pleasure or caprice.

The same "custom," the "*iron bondage*" of "custom," has doomed women to *silence*—denied the right to approach the other sex with even prudish delicacy—even the rich* and respectable, sigh in secret over their *abject* condition, the perverted custom of society denies them a right, "*cruel and impolitic.*" The most distant attempt to seek the object, desired above every other, is spurned with contempt and derision. Year after year rolls on, the same cheerless future presents a desolate isolation—their inward griefs cannot be uttered—the "iron bondage" of custom prohibits any complaint, while too often they behold those whom nature had designed as protectors, either

* "Belgravian Lament."

prohibited by usages, laws, or custom, from lawful matrimony, living in illicit intercourse, and spending fortunes on "kept mistresses," whom our unjust "National Impolicy" has made unwilling victims to an imperative necessity.

An eminent barrister, who wrote forcible articles in the 'Female's Friend,' during its short-lived existence, graphically describing the horrors and evils inflicted on society by our unnatural *laws* and usages; he says:—"The pages of this magazine have already introduced its readers to the knowledge of some of those detestable acts by which the young unaffianced females are entrapped to their ruin, to feed the appetites of the brutally sensual among men, and the fact has been revealed, that the extent and demand for innocence has served to reduce those acts to a system, and called into existence a class of persons whose regular trade and everyday business it is to supply this demand, by a recourse to the most infamous means, and at the cost of the utter and irretrievable ruin and misery of their hapless victims. These are evils of long standing in society, coeval indeed with our wealth and civilisation themselves, and they have been of unchecked growth, notwithstanding the existence of common law authority (somewhat doubtful indeed), which has proved *practically inoperative*."

Thus far the learned barrister, with much more unfortunately too manifest, until he concludes in

utter despair. Thence arose the author's first published effort in 1846 (after years of inquiry) emphatically urging upon the government of that day to pause, and consider the sad consequences of their unjust policy, that they *had* the power to stem the torrent of iniquity then, and (unhappily now) overflowing the whole kingdom. That pamphlet was scattered far and wide, a vast number possessing power and influence (including *all* Her Majesty's ministers), were honestly told the *cause* of woman's degradation, and assured that a conformity to the designs of Providence could *alone* introduce a state of virtue and happiness. The seed thus scattered, remained long apparently dead, not one blade of promise gladdened the writer's hopes, but want of success served to quicken his drooping zeal.

Another pamphlet succeeded, which, like its predecessor, appeared to be of no avail; the writer had again to mourn the unproductiveness of his toil, expense, and perseverance; he almost despaired—not one bud germinated, not one shoot sprung up, notwithstanding his long and anxious care, when all seemed barren, even the sands of prejudice had drifted, and covered deep the buried seed; the bright smile of approbation, the sunshine of encouragement never warmed the sterile plantation, and the blighting blasts of sarcasm threatened to sweep away his long cherished expectations; then, just on the verge of despair, when,

lo! a ray of light appeared. It was announced that Sir G. Grey had given orders that *female convicts*, and wives and children of convicts, should be sent out at the public expense, which was done to an extent never before contemplated, and on a question being put in the "house" by some honorable member the right honorable gentleman (Sir G. Grey) assured the "house" that the number of females "sent out" within a short period, exceeded the number of males by some thousands.

This was encouraging, an indication of "better times coming." Thence came forth a report from Mr. Mayhew, proving beyond doubt that 30,000 poor women, *in London only*, were living (or rather starving) on the miserable pittance given for slop-work. This excited our rulers. "The Female Emigration Society" was the result. Tens of thousands sterling (above £50,000) was promptly subscribed; it sprung into existence almost magically, while it seemed by the amount collected, that very many (including our beloved queen) noblesse and others, were previously convinced of the dire necessity to do something, to ameliorate the sad condition of so many thousands. The philanthropy, though springing from impulse, was real and munificient.

At that time, 1850, the author's third, and largest pamphlet, was issued from the press; it had been long in manuscript, and the "preface" was written, with a commendation of "The Female Emigration Society," although that society had not deigned to

notice his former efforts—be it so; its shortlived existence is another proof that surface measures must all be futile; the whole phalanx of patrons, committees, officers, ladies' committee, reports, and other machinery, having long since passed away—the office abandoned, and "Ichabod" written over the entrance, while the writer is encouraged to pursue the arduous struggle almost alone. His last sheet tract is given in extenso, at page*, and subsequently his public lectures have awakened in some measure, many who coincide entirely† in those views which he has attempted to enforce in this work, while the great majority wait until the subject becomes popular—until the *great and noble believe*—until it is breathed into them by the breath of *fashion*. To trace the origin of woman's misery and oppression, is beyond the reach of learning's deepest research; why she was doomed to be bought, sold, tortured, oppressed, and made to suffer every conceivable evil, staggers conjecture—burnt alive with the dead corpse of her lord!!! buried alive, when his dead carcass was consigned to the grave; put to death for *his* crimes; sold for his ransom, or to pay his debts, even at this day, in civilised ? nations; shut up into a perpetual seclusion; crippled in infancy to save from going abroad, time would fail to unfold the horrors of false creeds, and cruelties resulting therefrom, but

* Appendix.

† Parliamentary Committee of inquiry sitting.

that Christianity? (so called) should promote and perpetuate the injustice is inconceivable, "the doctrine of devils," "forbidding to marry," was a subtle wile of Satan, subversion of social rights, destruction of morals, seclusion, isolation, and unprofitable monotony, at the command of an apostate church, a blast on mankind, and a curse to the fairest of God's creatures.

Under the sanction of the *church*, the hermit, the monk, the friar of every name became popular; apparent sanctity cloaking indolence and iniquity, tens of thousands secluded, compelled women to ascetic solitude, liberty-cidal imprisonment, apparently voluntary, really compulsory; continuous wars, cut off the fairest youths, multitudes slain in early manhood, left throughout every age the same number of women unprotected; reckless living, despair, pining sickness, suicide, or the "SEPOLTE VIVE," has been the sad destiny of millions, destined by a gracious Providence, to confer blessings on mankind; the "*church?*" has reversed the primal laws of nature, and state policy has crowned the injustice by a cruel and unnatural separation of the sexes.

Time would fail, while the hand trembles at the dreadful record of woman's wrongs: the remedy is simple, easy and attainable; to first principles we must return, difficulties may appear insurmountable, the subject is vast, but the work is indispensable; the immortal "Wilberforce" and others *did*

commence the struggle, and at length struck the fetters from off the slave, and mighty events have been accomplished in social, moral, and scientific policy by determined perseverance, whence then is it that we despair? all is progress, onward, onward, is the motto; creedism is disavowed, sectarianism, or separation of every kind is disowned and denounced, the holy principles of Christianity are solely recommended, and the uniting of all into one happy family is the author's great aim, although but feebly enforced in this work.

Before concluding, a cherished impulse urges the propriety of relating an historical fact, which to modern sensitiveness may appear absurd and inadmissible. We are informed that the Babylonians, at stated periods each year, brought forward every young woman of marriageable age, that a kind of public auction took place (all women being slaves), the most beautiful were first brought forward, and sold to the highest bidder, some brought immense sums, which money was put into a common fund, until all the "handsome" were disposed of, when those less engaging, or ill favoured, were put up in like manner, with each of whom a premium was given, increasing in amount according to the degrees of ugliness to induce the wife seekers to take them "for better or worse," thus every woman of mature age was married, thereby affording them both legitimate and lawful husbands and protectors, which usages, however we may deplore

as *barbarous*, proves that even in "dark ages," among Pagan nations, they provided for the safeguard, alliance and protection of women, which the *polish* and *enlightenment?* of modern times has subverted and neglected, and while theorists devise, moralists deplore, and philanthropists attempt the salvation of women; while the "powers that be" separate the sexes from state policy, or prudential necessity!!! we are bound to exclaim, that the most incoherent rhapsodies of the wildest fanaticism are *sane*, when compared with such stupendous absurdities as these modern theories of separation, and degradation, enjoined among ourselves.

Having studiously observed society many years, watched this female neglect, contempt and unprotectedness, unaffianced, scorned, and contemned, blighted hopes, nurtured within despairing bosoms, lead on to pining sickness, melancholy, or insanity, the expiring hope of companionship ends in despair, or reckless living ensues upon a life hitherto unspotted; and should the "powers that be" continue their short-sighted policy, let them cast the *guise* of woman's elevation aside, and hail the increase of iniquity, the failure as hitherto, of every society for protecting or reclaiming women, hail increased expenditure to ruin the fairest of God's creatures, and smile to mark their downward progress to hopeless and endless destruction, while the author, impelled *only* by the dire necessity of large and liberal measures being adopted, would

urge with all the ardour of a cherished hope, with all the vehemence of imperativeness, by all the miseries endured, by all the happiness anticipated, attempt to stay this deadly plague, success *must* crown our endeavours, blessings hitherto unknown, will be realised in our time, and descend to all future generations.

Oh for the eloquence of Cicero or Demosthenes, or a thousand hands to write the long catalogue of woman's wrongs, for burning words of truth to convince those who rule the destinies of empires, and Britain particularly, how ineffectual have been their *laws*, how *dear* is their injustice, how cruel is their policy, and that the destiny of thousands upon thousands hinges on their mandates, while happiness might be promoted far exceeding the stretch of even the author's conjecture.

III. THE END.

'Tis not for gain I write, but sympathy for others' woes, the hidden tear evoked, and dormant sorrow quickens into zeal. The facts come forth, the wronged out tells, while pining 'neath her doom, and virtue mourns a hapless degradation. To dwell on wrongs too horrid to relate, harrows up the soul. The rifted curtain now reveals the awful gulph, where thousands yearly sink, nor ever thence arise. Here hidden griefs untold, continuous woes, and generous help withheld from broken

hearts, and sullen dark despair, such scenes revealed, we start, and stand aghast, then shudder at the cause, and silent mourn o'er helpless woman's wrongs. If summoned up, the sprites, now disembodied long, to tell of woes endured, 'twould make e'en angels weep, how unprotected, scorned, and oft seduced, they sank forgotten, no more to bear the world's oppressive yoke. God's fairest work, thus doomed to death, whence comes this sad result? (there is a cause) the world may sneer and deem me still a fool, but truth despised, must in the end prevail, while reason asks, Whence comes this withering blast? How many years since first this pen (this humble pen) in homely, honest garb, told woman's wrongs, and showed the world our blind impolicy. Appeals to all, the fairly stated cause have few approved, too many deemed it *trash*, while nature's rights, subverted still, entails a lasting curse, and misery crowns the nation's blind decrees.

Those pining thousands, once their parents' pride, both high and low, e'en BELGRAVIA mourns, all ranks lament, and untold thousands mourn their isolated doom. How few discern, or seek to know the cause, the evil spreads, the unaffianced fall, sure victims of neglect, their only boon the grave, a withering blight their doom, not God's decree, from man it came, from laws unjust, derived from ages dark, and now perpetuate, (oh God revoke) the nation's blind impolicy.

APPENDIX.

Letters to the Editor of the 'Morning Advertiser,' on the 40th Regiment being sent to Australia.

"SIR,—Your space is too valuable just now to insert anything but of vital interest; such, I believe, the subject so opportunely brought forward by your disinterested correspondent, 'Miles,' on Thursday last, 1st July. I rejoice, Sir, that the time has arrived, when so important a subject is brought before the public. Eight years since I published my views on this matter, and the then existing authorities were urgently called upon by myself to allow the wives of soldiers to accompany their husbands on being sent to our colonies; but it seems little has been done. The Female Emigration Society has been formed about three years, and is, I hope, still in active operation. I could wish that a few pounds might be spared from their immense funds, which, if at present low, would speedily be replenished by an appeal to the benevolent for so laudable a purpose. I have contended, and still hold the opinion, that the funds should be furnished by Government for that purpose, but if not, other means must be found; as our societies (good in themselves) that ostensibly seek the welfare of women, both the fallen and unprotected, will do little good by present measures. How monstrous, how unjust our national policy—a regiment of 800 or 1000 men, with from forty to sixty wives *only* allowed to accompany them! Sir, we must attempt other means—we must not continue to

violate the laws of nature, as manifest in the designs of Providence. While we continue that un-Christian, unjust, and unnatural separation of the sexes, as hitherto, all the present societies must be miserable failures. We force the separation, unhinge the wise designs of a gracious Creator, and then we are called upon to form and maintain societies for the reclamation of those same fallen females, who have become such by our injustice. We meet and pray, subscribe and plead, in vain, while I believe that heaven frowns, and devils laugh at our hypocrisy. Sir, that excellent lady, Mrs. Chisholm, told us last week, that ten thousand females are wanted in Australia. Shall we still continue that narrow-mindedness, to deprive Englishmen of their lawful wives? Surely, surely this modern barbarism cannot continue much longer. A volume would not suffice to reveal the evils resulting from our mistaken narrow-mindedness. I write with all sincerity, when I say that the time has surely arrived to cast aside all squeamishness—to carry out liberal Christian measures—to establish our colonies on principles of morality and chastity, while we effectually stem the tide of female degradation now overwhelming the kingdom. The insertion of these few remarks will greatly oblige an old subscriber, and your very obedient servant."

SOLDIERS' WIVES—INHUMANITY AND IMMORALITY OF EXISTING ARRANGEMENTS.

"Sir,—I have waited impatiently until the election excitement has somewhat subsided, fearing to obtrude upon your valuable space, especially during the past important struggle. I thank you most sincerely for the insertion of my letter on the 6th of the present month, and again request the privilege of addressing you on the subject of 'soldiers' wives,' knowing that your sympathy on their behalf has not only evoked the

plaudits of a numerous class, but the heartfelt gratitude of thousands of both sexes. Sir, the subject is full of interest, involving not only the domestic comfort of soldiers and their wives, but, more or less, the well-being of society. Can it be denied that the transport of thousands of men year by year leaves a vast number of females unprotected, who become—what is too painfully manifest—the corrupting and demoralising pests of society? Much as I admire the spontaneous offerings of the friends of humanity already coming forward, striving to ameliorate those sufferings which the severance of husbands and wives must assuredly inflict, I, as an Englishman, feel that the injustice should not continue any longer; that every lawful wife should accompany her husband when the regiment, as in the case of the brave 40th, are ordered off for a term of years; the more especially to a colony suffering from the want of females.

"The injustice appears so glaring, that I wonder the British public do not come forward *en masse*, and *demand* a remedy. Where are our bishops and evangelical clergy—the teachers of pure Protestantism? Where the governors of our philanthropic institutions, and the overseers and guardians of the poor? Their influence in this righteous cause would soon remedy this national injustice. True it is, that appeals the most pathetic and eloquent are made annually on behalf of institutions, good in themselves, where the *fallen* are admitted with a view to their reformation. What an anomaly! Laws, the essence of barbarism, are enforced to separate the sexes—to nullify the designs of a benignant Creator, whereby thousands and tens of thousands become degraded outcasts; and thence we build Magdalens, erect refuges, establish dormitories, and maintain penitentiaries to reclaim those whom our own cruel laws have driven to sell their virtue, and only seek those asylums as a shelter from their bitter misfortunes.

"As a matter or question of economy, if we only calculate pounds, shillings, and pence, the parishes to which those ill-

used women belong, would do well to advance the funds for their carriage or transport. Thus the view to economy ought to prompt, if, as it appears, the authorities are callous to every better feeling.

"We complain justly of the cruelty inflicted on slaves in the the United States of America. Wherein do we differ? Only in name. We profess to abhor slavery, while we enact unnatural separation. This subject must come before Parliament soon, as your honoured correspondent 'Miles' (one of the members for East Somersetshire) has long deplored the evil; another, one of the members for this borough, has assured me of his intention to bring the matter forward; and I believe there are many others of rank and influence, both in and out of parliament, who only wait an opportunity to avow themselves the friends of soldiers and their wives, being likewise anxious that the question of female degradation should engage the attention of the Legislature.

"I would urge upon all to come forward now with their subscriptions, however small. Let every inn or tavern be a centre of the locality—every host or hostess a treasurer—every female, especially, assist in swelling the amount, as the result of the present movement must tell for or against their future welfare.

"Up, then, ye noble, chaste daughters of England; cast aside your usual timidity, adopt the Cornish motto, 'One and all;' then shall the 'Woman's Elevation League' (now in embryo) be encouraged—then shall nature's rights be enjoyed—then shall the curse of unnatural separation, like the suttees of India, be only remembered as a foul blot on the pages of history.

"Go on, Sir, to proclaim throughout the length and breadth of this and other lands, wherever your influential journal is known, and so extensively read—go on to reveal the evils so revolting and disgraceful to the nation, until the whole kingdom is aroused and determined to end this unnatural, this damning

iniqnity, and thousands now growing up to manhood and womanhood shall rejoice in nature's birthright, and long implore blessings on your humane endeavours.

"Craving your indulgence, and again requesting the insertion of these few and hurried observations,

"I remain sir, with profound respect,
"Your very humble servant and old subscriber."

As the effect of these and other letters, sufficient amounts were subscribed to send all the WIVES—prohibited from going with their husbands—to the disgrace of the government, and the lasting honour of the numerous contributors.

"THE SOCIAL EVIL.

"According to the 'STANDARD' Newspaper, 8th March, 1858, above 500,000 'UNFORTUNATES' are in this Kingdom, each of whom costs at least £40 every year—thus, Twenty Millions sterling is spent annually in licentiousness ! ! !

"Nearly one half of our Young Men (and others) in cities and large towns, are drawn from the paths of virtue by their allurements.

"It is supposed that above 30,000 'UNFORTUNATES' perish every year, by disease, starvation, and suicide.

"Above 40,000 Illegitimates every year ! ! !

"Infanticide incalculable (many thousands).

"Tens of Thousands of Young Women seeking employment of any kind, and at length driven by necessity to immorality.

"About One Million Four Hundred Thousand Women, between the age of 20 and 40, unaffianced and unmarried, as per last census.

"Tens of Thousands sterling spent every year by honest philanthropists, to establish and support 'Magdalens'—

'Penitentiaries'—'Refuges'—'Reformatories,' &c., &c.—a Home for 'Respectable Unfortunates;' and, at length, 'Midnight Meetings.'"

"WHENCE HAS ALL THIS COME TO PASS?

"The evil is caused by unjust laws and usages—as fifty years' statistics prove that 21 males are born to every 20 females.

"About 90 of every 100 in the Army and Navy are prohibited from lawful matrimony.

"Thence are found between 400 to 500 unfortunate women at once in each Ship of the Line while in Port, driven to degradation by our National cruelty.

"WHY ARE THEY NOT WIVES?

"If both Officers and Men were allowed to marry at a proper age—with extra pay on being married (not before)—the 'Great Social Evil' would soon diminish, and at least Fifteen Millions sterling saved to the Nation every year.

"The usages of all Eastern Nations is to affiance the future man and wife—and continued by that chaste people the Hebrews (now among us)—which should be imperatively enjoined in this kingdom, and not as at present: Young Women are left to the spoil of every villain—unaffianced, unprotected—and thus become OUTCASTS. This is BRITISH CHRISTIANITY!!!

"War is an evil; but while it continues, those men who defend our country should not be deprived of lawful wives, whether at Home or in our Colonies; while the public was told, not long since, by men high in office, that 'MARRIED MEN ALWAYS FAIL THE FIRST,'—which is contrary to God's truth, God's design, and past experience.

"MEN OF ENGLAND! WOMEN OF ENGLAND!! bestir yourselves. 'The Great Social Evil' is caused by unjust laws—the subversion of the laws of nature—it can be cured, safely

and speedily, to the happiness of hundreds of thousands, and ensure the saving of many millions sterling every year. This has been told to the Government, over and over again, during the past twenty years, by Woman's untiring advocate."

From the 'Church Standard.'

"THE MORALS OF THE ARMY.

"SIR,—As you kindly inserted my few imperfect observations in your excellent 'CHURCH STANDARD' of the 6th inst., may I again request a small corner to further ventilate this important subject. Our social polity has produced a state of immorality too shocking to contemplate. The question is, 'Whence or by what means has this unnatural state of society been produced?' It has been well ascertained, from 50 years' statistics, that 105 males are born to 100 females; but while we have such a vast host of men in our army and navy (mostly unmarried) and as our laws prohibit the marriage of soldiers (except to a very limited extent), who, whether at home or sent to our colonies, are subject to those corrupting influences which have produced the horrid results so graphically described by you on the 16th October last. I do not wish to occupy your valuable space by a long dissertation, a volume might be written (which I have already done) to prove our short-sighted and cruel 'National Impolicy,' but allow me to state that some time since I submitted to that prince of philanthropists, the Earl of Shaftesbury, a short outline of a measure, which, if carried out, would, as I believe, soon abate, and within a very few years eradicate, our 'Great Social Evil.'

"I assumed (which is proved beyond doubt) that we have in this kingdom above 500,000 'unfortunates,' each of whom costs the country not less than £30 yearly (certainly more) thus above £15,000,000 annually is spent on this one iniquity. I recommended that 10,000 officers (or as many as

were single) should receive from £50 to £150 extra each, according to rank, on being married (not before), or an average of £100, which would be £1,000,000.

"Again, 200,000 soldiers (or less) £10 each on being married (not before), to be continued yearly, which would be £2,000,000. Thus £3,000,000 spent annually to promote the well-being of the army (leaving the navy at the present), would save to the country a large portion of the £15,000,000 in money only every year, beside preserving our soldiery from the evils consequent on their present exposed position, and rescue the tens of thousands of young females, fast rising into womanhood, from the misery and vice of the multitudes now sunk so low as to be almost past redemption. A few quotations from eminent and experienced military officers must close this letter. General Sir C. Napier says:—'We have now often 28,000 men ill from debauchery.' 'Marriage should be encouraged.' 'Native Indian soldiers all marry,' &c. Lieut.-Colonel Edwards (memorandum from India) says:—'In respect to the restriction of the marriage of European soldiers the Chief Commissioner does (I am to state) consider this a great evil and hardship, which a Christian government is bound at least to relax and diminish. He believes that men are not better soldiers for being unmarried; but that the very reverse is the truth. The whole matter, in fact, is chiefly one of expense, which OUGHT to be incurred, for the sake of so important an object as the welfare of our European soldiery.'

"Again, H. Scott, Esq., Captain 92nd Highlanders, in a second letter to the Right Hon. S. Herbert, Secretary at War, published by Saunders and Otley, enjoins on the Government the necessity of promoting the marriage of soldiers, and the protection of females, in almost the same words so long expressed and reiterated to the 'powers that be' by Sir, yours, &c.

"A SOLDIER'S FRIEND & WOMEN'S ADVOCATE."

" FACTS FOR MARRIAGE.

"MARRIAGE is the natural state of human kind. There never can be lasting good health without it—it is an impossibility, except combined with criminal practices. A person may live in good health to the age of twenty-five, but if marriage is deferred beyond that, every month's delay is eating out, more and more, the very essence of life, and the worm of disease and premature death burrows the more deeply into the vitals. On the other hand, marriage, not later than twenty-five, prolongs life. It was for this reason noticed, some three thousand years ago, that the ancients dedicated a temple to Hymen, the god of youth: that is "to the deity which prolongs youth." Men and women get older more rapidly when they remain single, and die off more rapidly; the men, from falling into dissipated habits and irregularities. The woman, true to nature's instincts, and living in her purity, grows less and less vivacious, and by slow degrees settles down in action, in feebleness and premature decline.

"As long as man is unmarried he feels himself unfixed, unsettled; and keen business men consider him insecure, because he can any day pack up his trunk and disappear. The most magnificent swindlers in State Street, those for the very largest amounts, were unmarried men.

"There has always existed, from very early ages, a general and almost instinctive prejudice against those who remain unmarried after thirty. Lycurgus legislated against celibacy, and Cato outlawed female celibates at twenty-five, and bachelors of thirty-five. It was a creed of the earlier nations that the souls of those who died unmarried were doomed to eternal wanderings.

"Celibacy is a constant cause of premature death. Of one hundred and twenty who are forty-eight years old, eighty will be married, only forty single. In one hundred single men,

only twenty-two will live to be sixty years old. Of one hundred married men, forty-eight will live to that age. Of a dozen men eighty years, nine will be married, three single. Not only marry young, but marry out of your family. The effects of marrying cousins, for example, even to the third degree, are fearful to contemplate. Of one hundred and fifty-four cousin marriages, in Dublin, there were one hundred deaf and dumb children. Doctor Buxton, of Liverpool, states that in one hundred and nine such marriages, each family had one deaf and dumb child; thirty-eight of them had two deaf mutes; in seventeen of them there were three; three had four; one had six, one had seven, and one had eight deaf mutes—that is, two hundred and sixty-nine children born deaf and dumb, to one hundred and nine cousin marriages."

MR. COBDEN, M.P., ON THE SOCIAL EVIL.

Writing to Mr. G. Harrison, of Beeston, Mr. Cobden says:—

"MIDHURST, *5th April*, 1863.

"Dear Sir,—I am obliged by your kindness in forwarding a copy of your pamphlet on the great prevalence of prostitution in our large towns. No one can have travelled, as I have done, throughout the Continent, without feeling humiliated at the contrast presented by the streets of Paris, Vienna, Berlin, or even Constantinople, to the scenes witnessed every evening, in our own great public thoroughfares. The gain to morality as well as decency is so evident, from the regulations which are enforced by the police of the continental States, that it is difficult to see how, upon any principle of liberty or propriety, we can claim superior merit, from the neglect of all preventive measures in England. As regards the increase of prostitution in our large towns, I fear the cause lies much below the sur-

face, and has its source partly, even, in the state policy of the country. Each census discloses a greater disparity in the number of the sexes. This arises from the progress of male emigration, and the number sent abroad in the army, and other public employments. It arises also, probably, partly from other causes, to which it would not be possible to refer in the compass of a letter. The fact, however, that there are more than half a million of females in excess of males in the kingdom must have a prejudicial influence on the position of the former. I suppose you have seen the lamentable facts disclosed by the prevalence of infanticide, especially in the metropolis. I confess that, practically, I can offer no suggestion to help you in your benevolent efforts,

And remain, truly yours,

RD. COBDEN.

"Mr. GEORGE HARRISON."

THE DELICATE QUESTION.

SIR,—The London *Morning Star* of December 19 contains a long extract from your excellent paper, in which you paint in vivid colours the evils of prostitution in your far-famed city; and after deploring, suggesting, and almost despairing, you come to the conclusion, that, like licentious Paris, you should have licensed brothels! I was indeed surprised that you, sir, the able writer of the leading journal in that city of "Savans," the "Modern Athens," could not find a wiser, better, and cheaper remedy. The question is too wide for a letter: but I beg that you will, without prejudice, take a common-sense view of this deep-rooted iniquity, which has occupied my deepest research, and anxiety too, for nearly twenty years. One illustration will serve for the United Kingdom; and as you are justly deploring the scenes in your own city, that shall suffice to illustrate the whole. We were informed by Mr. Surgeon Tait,

in 1842, that the sum spent yearly on illicit intercourse in Edinburgh was upwards of £224,000; and it is reasonable to suppose that in this day the sum is £230,000 or more. Assuming that there are 10,000 unfortunates, the cost of each will be about £23 (a very low estimate). Again, suppose that those 10,000 women, *now* a curse to society, had been *married* to non-commissioned officers and soldiers, now in our colonies, with a yearly allowance to each wife of £10, the amount would be £100,000 annually; thus saving to the good citizens of Edinburgh £130,000 every year—rather a serious sum in these days of heavy taxes. But, suppose the £100,000 yearly for those women, as *wives*, to be paid from the consolidated taxes, the share for your city could not exceed £10,000, thus saving £220,000 every year. "Theories" may be right or wrong, according to the view taken by different parties; but we cannot mistake figures, and the "pocket argument" is the most convincing to most parties. I have no occasion to visit your beautiful city to know the extent of female degradation, as London reveals the wrongs endured by society through impolitic legislation. As told before, many years have been spent in this inquiry. I believe there are now about 400,000 poor women within the United Kingdom, sunk too low for even the most ardent philanthropist to attempt their recovery; and again, I believe that, had our rulers attended to the earnest appeals laid before them year by year, for at least ten years past, nine tenths of these "unfortunates" would be now honest *wives*, instead as at present degraded prostitutes. I ask, with vehement sincerity, why should above £15,000,000 be spent yearly on this *one* iniquity? while two millions would save nearly the whole from evils which I tremble to contemplate. This has been demonstrated to the Government over and over again. Still they continue, by unjust measures, to drive (I say it advisedly) thousands continually to destruction. Lord Panmure's letter to the guardians of the poor at Birmingham, in September, 1855 (inserted at length in the

accompanying pamphlet), will show from whence the evil comes. He says:—"The Government do all in their power to prevent soldiers from marrying." Do they? We know it to our cost. Let them continue this cruel policy; the result will be, as now, nearly (or above) £15,000,000 spent yearly on about 400,000 degraded females, corrupting society to its very core. Go on, my lord. Let 40,000 perish every year by disease, suicide, and starvation; let bastardy continue to cost about £600,000 yearly; let thousands of infants be murdered (numbers cannot be calculated); let above 70,000 illegitimates annually curse society; let tens of thousands drag out a miserable existence, attempting to live, but continually falling into the ranks of unfortunates; let our prisons, refuges, Magdalens, penitentiaries, &c. &c., continue to be crowded; let lock hospitals continue their humane endeavours, there will be no lack of patients (and expenses too); let above one half of our young men, in cities and towns, be seduced and diseased; let your own beautiful city continue, as now, a disgrace to a Christian community; let London, as *now*, contain whole districts of unfortunates, while immorality abounds and superabounds, cankering our whole social polity. Why? Because our rulers still adhere to the barbarism of past ages; separate the sexes; send tens of thousands to our colonies *without wives;* and leave these same women, whom God designed as "helps meet," to become a curse, not only to Edinburgh, but to every large town in the kingdom.

Bear in mind, sir, that there are other *causes* and other *remedies*, equal, if not surpassing, those above enumerated, which have been submitted "to the powers that be." Some advance towards common sense *has* been made; but nearly all remains to be done.

I am, &c.,

LE PLUS BAS.

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